MEN AND MISSIONS

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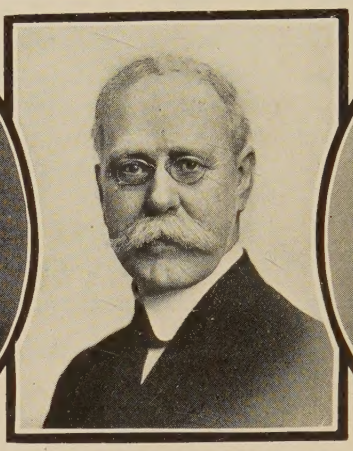
Contents

PAGE

The National Missionary Congress 195
The Program 196
Africa in a Nutshell—*J. E. Crowther* 198
The Struggle for Existence—*James P. McNaughton* 199
The Church in the House—*Addison H. Clarke* 200
The Progress of the Campaign 202
A Triumphant Close to a Great Life 204
In the Great Northwest 207
The Southern Conventions 209
Executive Secretaries 211
An Army of Delegates 211
Editorial Comment 212
The Panama Congress 215
Chairmen of Convention Committees 216
A Redeemed Society and Real Brotherhood—*Charles L. Thompson* . . . 219
The World-Wide Social Need—*Harry F. Ward* 220
Our Attitude Toward South America—*Bishop L. L. Kinsolving* . . 221
The Unity of Missions—*R. B. Eleazer* 222
The Integrity of Japan—*Rudolph B. Teusler* 223
The Life That Counts—*E. W. Halford* 224

AMOS P. WILDER



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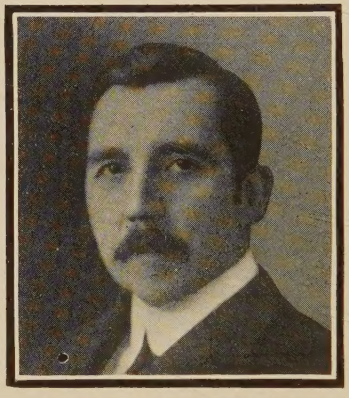

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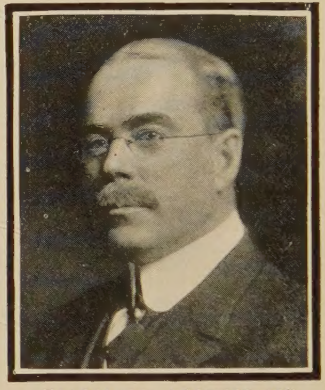

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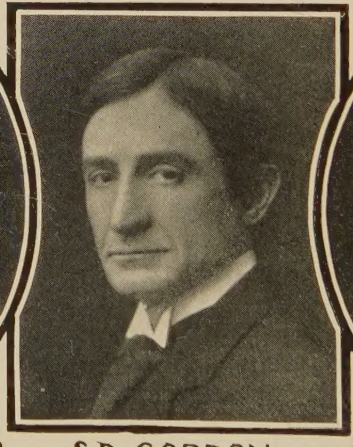

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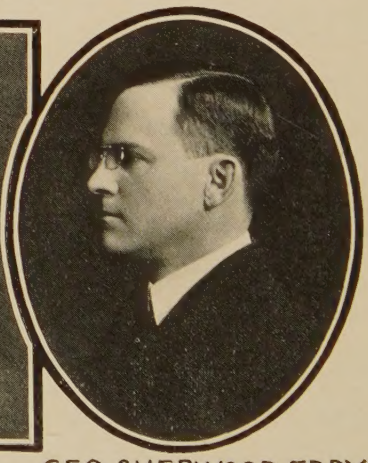


GEO. SHERWOOD EDDY

A FEW OF THE MEN WHO WILL ADDRESS THE NATIONAL MISSIONARY CONGRESS.

MEN AND MISSIONS
Vol. 7 NEW YORK, MARCH, 1916 No. 7

The National Missionary Congress

Washington, D.C., April 26-30, 1916

For some years before the present war, students of missions said that the missionary leadership of the world was passing to America, and as the conflict progresses it becomes doubly evident that this leadership must necessarily rest here.

The National Missionary Congress in Washington will be to many men but the public recognition of this truth and the devout acceptance of their measure of responsibility.

From every point of view it will be a fitting climax to the winter's series of meetings. All the conventions have been remarkable for their power, and not only in this respect, but in the number of delegates registered, have almost invariably astonished the local committees. The registration of delegates to the conventions was unlimited and in many cities ran to unusually high figures, exceeding all previous records.

The Washington meeting will be a congress composed of selected delegates. The attendance will be limited to the seating capacity of Memorial Continental Hall, which is less than 2,000. Each denomination will be allowed only a specific number of representatives.

Leaders Chosen as Delegates

The delegates thus far registered indicate that each communion is aiming to send its strongest representatives to Washington. It is hoped that the standard thus set will be maintained in the selection of all delegates.

Before the middle of February registration fees had been received from Texas, California, Washington and over twenty other States, showing that the congress will not be an assemblage of men from any one section of the country, though at present Virginia and New York seem to be rivals for first place in the number of delegates. One denominational chairman has already asked if it will not be possible to increase by fifty per cent the number of delegates assigned to his communion.

With such speakers as this country can so well provide there is tremendous drawing power in topics like "The Social Challenge of Christianity," "The Present-Day World Appeal to American Laymen," "How May Christ More Largely Dominate All Contacts of American Life with the Non-Christian World?" "The Next Steps in Calling Out the Latent Forces of the Church," and a score of others. There will be about twenty-five speakers on the regular program, and in addition, eminent men will participate in the discussions from the floor. Statesmen who have given their lives to the problems of the United States, and students of world problems just home from epoch-making tours, will have messages from the fields so fresh and compelling that men should be inspired to such endeavor and consecration as they have never known before.

The Beginning of New Things

The congress will not only be the climax of the present campaign, but it should prove to be to the Christian forces of America a new point of view, a new dedication, a step in advance, a beginning of things from which there can be no retreat. May it not mark the coming of better days for the ability, the wealth and the leadership that are in America?

In addition to the preparatory work that is being done at the office of the Laymen's Missionary Movement in New York, an office has been opened in the Young Men's Christian Association building at Washington, in charge of H. K. Caskey and a local committee, and twenty or more denomina-

tional offices are asking chosen men to attend and participate in the congress.

Arrangements with the railroads and hotels for special rates are being completed and will be reported in special folders and in April MEN AND MISSIONS.

Few cities in America possess the charm that characterizes Washington, and it is at its best at Easter time. With the enthusiasm and earnestness which will characterize the congress, intensified by the spirit of Easter, this gathering should furnish an inspiration that will be nation-wide and abiding.

The National Congress Program

Fresh experience and skill to report what has been seen and heard are desirable characteristics of a modern missionary speaker. The program of the National Missionary Congress excels in men possessing these qualifications. Those who have already agreed to participate are recognized as students of missionary problems, not only in America, but in the ends of the earth. The authoritative note which will be dominant in the congress is evident from a glance at the names of some of the speakers.

Robert E. Speer was the presiding officer of the Panama Congress, which introduced a new element into the religious as well as the political relations of the Western Hemisphere. It will be remembered also that Mr. Speer returned from a visitation of mission stations in the Far East only a few months ago.

John R. Mott, the general secretary of the International Committee of Young Men's Christian Associations and chairman of the Edinburgh Conference Continuation Committee, was also at the Panama Congress. Mr. Mott has made many journeys around the world and has visited Europe twice since the beginning of the present war. He therefore has an impressive message for American men.

Every true patriot should hear Dr. Shailer Mathews, who is so powerful a factor in promoting friendly relations between the United States and other nations. He has recently returned from a remarkable trip to Japan, where he had a unique opportunity for observing existing conditions.

Sherwood Eddy has just completed a wonderful evangelistic campaign in India, and he tells of new phases of mission work that compel the attention of thoughtful men.

E. M. Poteat has made a thorough study of the Christian use of property and the opportunities offered for investment, and he has inspired a multitude of men to invest their lives and their money in Christian service.

W. D. Mackenzie, president of Hartford Theological Seminary, is widely known because of his continual close touch with world movements.

J. Campbell White, now president of Wooster College, will long be remembered as the inspiring leader of the Laymen's Missionary Movement from the time of its inception.

Silas McBee, editor of the *Constructive Quarterly*, holds a unique position in the Christian life of our times, and is in continous correspondence with ecclesiastical leaders all over the world.

Hon. Amos P. Wilder was for years the consul general of the United States at Hongkong and Shanghai, and he knows the Chinese as do few Americans.

S. D. Gordon, whose books have been sold to the extent of more than a million copies in over twenty languages, has made a distinct contribution to the spiritual life of a host of men and women in many lands.

Fletcher S. Brockman, for many years Young Men's Christian Association secretary for China, now associate general secretary of the International Committee of Young Men's Christian Associations, is a statesman and an outstanding leader of men.

John F. Groucher is a conspicuous leader in educational and missionary circles whose investment in world missions have brought striking returns.

Raymond Robins, one of America's foremost students of social problems, has just conducted an unparalleled series of meetings among the college students of America.

The voice of Lieutenant-Colonel E. W. Halford has repeatedly challenged large numbers of men to heroic service. While secretary to President Benjamin Harrison, as editor of influential newspapers, as speaker and leader in the Laymen's Mis-

sionary Movement, he has rendered a notable service to the Church.

Former Lieutenant-Governor A. J. Wallace, of California, is an outstanding layman and traveler who is giving much of time and of great abilities to the promotion of missions.

Bishop J. W. McConnell is one of the most brilliant of the bishops of the Methodist Episcopal Church. He is much in demand as a speaker and is in close touch with missionary activities throughout the country; he has also recently been in intimate contact with missions in Mexico since attending the Panama Congress.

The speakers mentioned above do not exhaust the list, but enough have been included to indicate the character of the program of the congress. It would be difficult to imagine what greater inspiration the manhood of America could receive than that which will be given by such a series of addresses as those which the men named will deliver.

Mr. Ernest W. Naftzger, whose singing and musical leadership have been such helpful features of the National Missionary Campaign, will have charge of the singing. The Association Quartette will furnish the special music, and they need no words of praise to anyone familiar with the great conventions of recent years. They have been heard around the world with delight and great profit.

A visit to the tomb of Washington is being planned for one of the afternoons during the congress. Appropriate addresses will be made by men in public life. This event will give variety to the program and will add much enjoyment to the occasion.

Railroad Rates to National Congress

The Trunk Line Association and other passenger associations have granted for the National Missionary Congress in Washington the following special fare arrangements: Two cents per mile in each direction, with a minimum of $1.00 for the round trip going and returning via the same route.

The dates for starting and returning vary with the different lines and can be learned through the local railway agents.

Washington Hotels for the Congress Delegates

Few cities in the country are better provided with comfortable hotels than Washington, especially since two or three new ones have recently been completed. Yet it is probable that the attendance at the National Missionary Congress, April 26-30, will tax their capacity.

A special folder will be issued and sent to all registered delegates giving the names and the special rates at all hotels recommended as desirable b the Washington committee.

A Moral Miracle

The fact that not an American missionary has been killed in the holy war proclaimed by the Turkish Sultan, although there have been many massacres in European and Asiatic Turkey and in Persia, led by fanatics trained from their youth in the belief that the slaughter of "infidels" is an act of piety, may well be called "a moral miracle," as Bishop Oldham has happily styled it. We cannot lay the flattering unction to our soul that our flag has protected them. Most of the fanatics never heard of America and the few who have care nothing about it. As the bishop points out, our near neighbors, the Mexicans, have no terror of the American flag, when they set about murdering and looting. Not only have the missionaries been spared, but in some instances their interposition has saved native converts.

The bishop does not claim that the immunity is a special providence. He ascribes it to the lives the missionaries have led in the communities in which these fanatical uprisings have occurred. They have ministered unto the sick, cared for the poor and in every other way within their power emulated the great Exemplar. The bishop argues that recollection of what these holy men and women have done to alleviate the distress of the communities in which they have spent their lives has stayed the hands of Mohammedans. No greater tribute could be paid to the character of the men and women who have gone out under the divine commission to make disciples of all nations.—*St. Louis Globe.*

Africa in a Nut Shell

J. E. Crowther

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa.

Africa is as large as the British Empire, four times the size of the United States, and ten thousand times as large as Rhode Island.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this vast multitude.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

Thirty-five years ago the export of cocoa from the Gold Coast amounted to twenty dollars. To-day it is over eight million dollars. The development of this industry has resulted in a shortage of labor in the Ashanti gold fields.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amount to five times that of North America.

Its forests would build a board walk, six inches thick and eight miles wide around the globe. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight mogul would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of the 25,000 miles now in operation.

The blacks have almost exclusive control of the unskilled labor market. The result is that there are probably more "poor whites" in South Africa in proportion to the total white population than anywhere else in the world.

Throughout Africa the blacks are beginning to encroach upon the skilled labor market. In Kimberley, thirty per cent of the printing trade, eighty-five per cent of the building trade and almost the entire wagon-making industry is in the hands of native artisans.

The natives are eager for education. More than anywhere else in the world, to the African education means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives conning over the spelling book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four States like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restriction of their movements. Venereal diseases are well-nigh universal.

The Methodist Episcopal Church has only one "hospital" in the whole of Africa. It is not much to brag about. There is no chimney, no window, no floor except the earth, no beds, mattresses or bed covers, no furniture at all. Just a native grass hut that accommodates fifteen patients laid out on the ground. The rest of them sleep out-of-doors.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a terri-

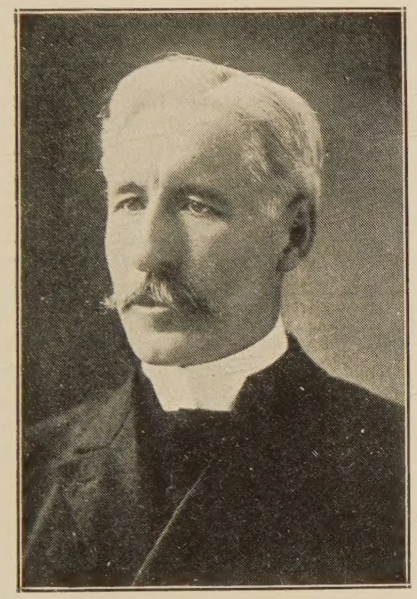
tory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Church bestirs herself. Whole villages have become Mohammedan.

The Struggle for Existence

Present-Day Conditions in Turkey and Armenia

James P. McNaughton, of Turkey



JAMES P. McNAUGHTON

Besides what is common to all lands in war times, conditions in Turkey present features that are unusual and tragic.

The calling to the colors of a million men is not strikingly impressive when one thinks of other lands summoning three or four times that number. But for a land like Turkey, supposed to be in a helplessly exhausted state after the Balkan war and the struggle with Italy over Tripoli it is to the credit of the land of the Sultan that so unusual an undertaking could be even contemplated. Very probably her depleted resources were supplemented from outside sources, but the chief burden was borne by herself. I do not believe that the people of any other nation now engaged in the war have been called upon to make so unusual sacrifices.

Sacrificing for Country's Sake

At the outbreak of the war all Ottoman subjects were called upon to contribute 25 per cent of all movable possessions with the exception of household furniture.

From the farmers 25 per cent of their crops was demanded. From merchants, wholesale and retail dry goods, groceries and hardware were requisitioned. Beasts of burden, camels, horses, mules and donkeys were collected until in some districts it would be difficult to find an animal fit for military purpose left. Foreign trade was cut off by blockade, so that with the exception of the interchange of native products commercial transactions practically ceased.

The calling to the colors of all men of military age left thousands destitute. In times of peace a large proportion of the population barely eke out an existence, but when so many bread-winners were compelled to abandon their families, the resulting suffering was bitter in the extreme.

Notwithstanding all this sacrifice and heroism, the political existence of what was once a great nation is trembling in the balance, a nation that under the impulse of a robust faith in Allah carried its influence and conquests far into Europe. Twice did the waves of its almost irresistible battalions break against the walls of Vienna.

To-day what is left of this mighty kingdom is fighting for its life. Wherever our sympathies may be centered we cannot but admire the bravery of the armies that are

making a supreme effort to guard what remains of the national inheritance. As a result, in some strange way, in this tragic struggle the racial life of one of the most virile nations of the Orient is threatened.

A Race With a Tragic History

Whatever criticisms may be leveled at the Armenian race, there can be no doubt about its great qualities. That there should be a vestige of this people left after what it has endured through centuries of oppression inflicted by the different nations with which it has had to contend is one of the miracles of history.

Never a large nation numerically, it has held its place in history since the sixth century B. C. For centuries it maintained its political existence, and not till the mighty eagles of Imperial Rome overwhelmed it did it surrender. Even as a subject race, it maintained with splendid heroism its national aspirations and its religion.

For the crime of standing up for these inalienable rights, a systematic attempt is now being made so to decimate its people that never again will a racial aspiration swell their hearts nor Christian inspiration fill their souls.

A Stunning Blow

In the crushing of this race one of the finest pieces of constructive missionary work the world has ever seen must suffer to a point, in many places of complete extinction. In all strategic centers of Asia Minor were to be found evangelical congregations and schools throbbing with new life, striving after new ideals, the very hope of the future of the country. There were 148 stations with 209 missionaries, male and female; associated with these were 1,310 native helpers. There were 158 organized churches attended by congregations aggregating 60,000 souls. There were 450 colleges and schools attended by nearly 26,000 pupils. For the maintenance of this splendid enterprise the native people contributed last year a little under $200,000.

Who Follows in His Train?

What appeal must all this make to us? Are we to abandon this work? Surely that would be adding tragedy to tragedy.

The sacrifice and heroism of the past must be the inspiration for further sacrifice and heroism. The blood of the martyrs has always been the seed of the Church. This blood cries to us to-day to fill the depleted ranks with men and women who have enough enthusiasm and faith to lay new foundations where necessary and to gather together what remains of past triumphs and weld the fragments into the nucleus of a greater triumph yet to be.

The Church in the House

A Plea for Daily Family Prayer

Addison H. Clarke,
Chairman of the Baptist Follow-up Committee, Baltimore, Md.

The early Christians did not have houses of worship as we have to-day, but churches were established in the houses of the Christians. Here all the members of the family gathered with the neighbors and united their voices in prayer and praise to God. Those were years of persecution, but also of measureless blessing, in the outpouring of spiritual power on men and women. Adversity more than prosperity tends to draw people near to God. We read in Acts i, 13-14, how the disciples worshiped in the upper room where they abode, and again in Roman xvi, 5, I Corinthians xvi, 19, and Philemon ii.

A Forgotten Privilege

It is generally admitted that in the present day in the homes of many professing Christians the family altar has been abandoned, or has never been erected—that family prayer is unknown and the asking of God's blessing at meals is neglected.

Every Roman Catholic house has a crucifix and every pagan has a fetich, but many homes of professing Christians have no

family altar. Is not the God of Christians as worthy of honor in the home as the idol of the pagan? Is it well that the old-fashioned customs should become obsolete? Is the present neglect or forgetfulness of God in the home conducive to spirituality and the increasing growth and prosperity of the Church? Are we as a Christian people growing in grace, or are we naturally drifting into the love of pleasure and self-indulgence? May it not be possible that we are losing spiritual blessing beyond human conception that might be ours for the asking?

I am firmly convinced that marvelous blessings await God's people who have a place and hour set apart in their homes for communion with God. God is always to be found in the secret places of prayer. "Where two or three are gathered together in my name, there am I in the midst of them."

The Wall Street Journal

Listen to what a Wall Street prophet says. I am quoting from the *Wall Street Journal:*

"What America needs more than railway extension and Western irrigation, and low tariff and bigger wheat crops, and merchant marine and a new navy, is a revival of piety—the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work half an hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay the pastor's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That is what we need now to clean this country of the filth of graft, and of greed, petty and big; or worship of fine houses and big lands and high offices and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their lights went out?

"Great wealth never made a nation substantial and honorable. There is nothing on earth that looks good, that is so dangerous for a man or a nation to handle, as quick, easy, big money. If you do not resist its deadly influence, the chances are that it will get your son."

A Movement Urgently Needed

We read in the daily press of a movement being started in England and headed by the Archbishop of Canterbury to revive the old-time custom of family prayer and Sabbath observance throughout the British Isles.

The Secret Place Is the Place of Prayer

We are commanded to pray without ceasing. How important then that the family altar should be established in the home! The Laymen's Missionary Movement was designed to call out and to utilize the latent forces in the churches that are at present unreleased or going to waste. Cities are now utilizing the rivers and water power that were formerly going to waste in order to obtain light, heat and power from electricity. There is a hidden power in the churches that we have not begun to use. When these forces are properly harnessed the Spirit of God will move the world. Here is a work in which every layman may engage. Join in the movement to have family prayer established in every Christian home in the land. Let the pastors call for an every-member canvass to obtain pledges from all the members that they will have family prayers and that they will pray for missions in the daily family devotions.

Here is a work for the laymen. If this is undertaken in earnest it will not be long before the Kingdom of God will come with power.

The World Vision

It is not for us to know the times or the seasons, but it is for us to know the opportunity and the responsibility. The wide-open world should produce in us wide-open minds to study the need, and wide-open hearts to feel it. It is no petty province we have to subdue, no parochial victory we see. It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. . . . It is the call of humanity itself—East and West, black and white, brown and yellow—all bearing the tarnished image and superscription of God.—*President Faunce, of Brown University.*

The Progress of the Campaign

A Rising Tide of Interest Across the Country

The Spiritual Power of the Conventions

This present campaign is once more demonstrating beyond question that a missionary convention may be a genuine revival. In rapidly increasing numbers the leaders of the Church are discovering that the world's need and the present triumphant march of the Kingdom present a powerful appeal to the deepest religious instincts of men. In many cities men are led to personal faith in Christ, many others who are already Christian disciples are led to confess Him in public testimony for the first time. This is equally true of men of all communions.

In Davenport a man said to one of the speakers that it was the first time in fifteen years he had thought it worth while to go to church. In another city a large number of men were organized into gospel teams to spread the message and inspiration of the convention. One city recently visited, which has long been known as a center of infidel clubs and publishing interests, and which has only a little more than five thousand Protestant church members, was shaken to its very center by the convention, which enrolled about twelve hundred men. The Sunday following the convention found the meeting places crowded to the doors with eager and deeply moved hearers.

The pastors in another city said that nothing except the Billy Sunday campaign had so deeply stirred the city. The speakers as well as hearers have been profoundly moved by these marked and unusual evidences of the presence of the Spirit of God. The rising tide of spiritual power in the conventions as the campaign progresses is without doubt the greatest cause for thanksgiving and the most inspiring reason for hope for the ultimate large influence of the campaign in the life of our times.

Remarkable Day Sessions

From practically every convention city come expressions of wonder at the attendance at the day sessions. This feature of the campaign is so noteworthy that it is worth while to call attention to it once more. In one city the local leaders warned the speakers that although the attendance on Sunday and in the evenings would be large, no one would attend the day sessions. Their astonishment was most interesting, as they saw nearly a thousand people present when the first day session opened. The numbers grew from session to session until the day audiences were nearly as large as those at night.

In city after city the auditoriums where meetings were held have been crowded to the doors, and in a few cases overflow meetings have been necessary for the women who had to be removed from the galleries to make a place for men who had registered and wished to get in. No more striking evidence could be given of the vitality of the campaign than such facts as these.

Newark

"We have had a great season of inspiration. The preparations for the campaign made under the energetic leadership of our executive secretary, Mr. H. B. Dickson, were of great value in bringing the denominations and several churches into friendly rivalry and in stimulating individual work for the Master. One man whose enthusiasm brought an enrolment from his church of more men than were on the membership list of the church found for the first time that he could talk to men concerning spiritual life.

The enrolment reached above 2,400. A large bulletin was displayed in the center of the city giving enrolment by churches and denominations day by day. This excited much interest and doubtless stimulated rivalry. The speakers at each meeting were beyond criticism because of their enthusiasm, earnestness and ability. They were all men on fire with vital messages. The high standard set at the beginning was maintained throughout. It was inspiring

to hear the plans for aggressive work put forth by the denominations at the close of the convention.

Of course, the effect on the churches will vary. Some went into the convention with little interest and obtained little benefit. Others were on the *qui vive* and came out with greater conceptions of their duty and opportunity and have since the convention undertaken new work as a direct result of the gathering.

The executive committee continues its existence and has passed a resolution that in its judgment the convention should be repeated in Newark year after next, and has asked the officers of the Laymen's Missionary Movement to consider its request.

CHARLES G. TITSWORTH.
Chairman of Executive Commitee,
Newark, New Jersey."

Birmingham

Rain fell almost steadily for two days during the convention in Birmingham, Ala., and then the temperature dropped sixty degrees in twenty-four hours, marking fifteen above zero. In spite of these unfavorable conditions, following two weeks of beautiful weather, the total paid registration was 1,266. The committee writes that there is money enough in the treasury to pay all bills and leave a balance of $200 or $225, which may be used to send a delegation to the National Congress at Washington.

Dayton

In the Dayton convention six years ago there was a total registration of 1,825 from a territory covering forty-six counties and including Columbus. This year, with a territory covering only fourteen counties and without Columbus, which has a convention of its own, the registration was 1,408; of this number 1,198 were laymen. There were 353 outside delegates, representing nearly 100 towns.

The attendance was unusual. The morning sessions averaged about 600, the afternoon sessions about 800, and the night sessions close to 2,000.

There were two big meetings in charge of the women. On Saturday evening the Federated Women's Missionary Societies put on a pageant, "The Immigrant Gateway," in which 250 people appeared. The capacity of Memorial Hall was used to the limit. This program presented the greatest of our home missionary problems and was enjoyed by more than 3,000 persons.

The other meeting in charge of the women was that held on Sunday afternoon in Grace Methodist Church. The capacity of the church was taxed to hear the speaker, Dr. J. Campbell White.

In view of the fact that Dayton and the surrounding community passed through a terrible flood three years ago, everyone was more than pleased with the success of the convention.

Los Angeles Breaks All Records

A telegram from Los Angeles on the night of February 27, when the convention opened in that city, stated that 5,150 delegates had been registered, one of the finest crowds of men ever seen in one assembly.

A later message says that the final registration was 5,963.

Los Angeles thus goes ahead of Chicago with 4,556 delegates, and in registered delegates leads all religious conventions of men in the United States of which there is any record. The guarantee fund subscribed in Los Angeles has been returned to the subscribers, the registration fees meeting all the expenses of the convention.

The convention at Fresno, Cal., a city of less than 30,000 population, was of so fine a spirit that leaders declared it to be the greatest single event in the city's history. The registered delegates numbered 1,309.

Conventions in the Central West

Team B has just concluded a remarkable series of seven meetings in Ohio, Illinois, Iowa and Indiana. The conventions were held in Dayton, Decatur, Davenport, Des Moines, Evansville, Indianapolis and Columbus. While complete figures for the last two are not available, the total attendance for the series was about 9,000. This is an average of 1,300 per convention.

In spite of much depression due to the effects of the disastrous flood of two years ago, Dayton registered 1,408 men from thirteen counties. All meetings were held in Memorial Hall, as there was no other auditorium large enough for the crowds.

Decatur was slow in getting started, but when once awakened secured a registration

of 904 men. The meeting here was of remarkable power. Two churches broke all registration records to date for individual congregations, the First Presbyterian having 179 and the First Methodist 200. The chairman of the local committee says the convention was the greatest and most effective piece of team work he ever saw.

Davenport has the smallest total of Protestant church members of any city in the series, yet here was held one of the outstanding meetings of the winter. The registration was 1,200. The post-convention meetings on the Sunday following were a fitting climax in attendance and strength, stirring Davenport, Rock Island and Moline in a powerful way.

At Des Moines the registration ran up to 1,925. The day audiences were crowded out of the large auditorium of the Central Christian Church into the First Methodist Church. The interest was intense.

A sad event which will make the convention memorable in the life of Des Moines was the sudden death of the chairman of the convention committee, Dr. Henry Wallace, nearly eighty years old, one of the most widely known and respected citizens of Iowa. He passed away at the First Methodist Church just as the audience was assembling for the closing session of the convention.

The convention at Evansville was a great success. While the population around the city does not furnish a fruitful field for delegates from outside, the registration reached about 800. All sessions were held in Evans Hall and were full of enthusiasm and deep purposefulness on the part of the delegates.

The Indianapolis and Columbus conventions were held too late for full report, which will appear in the April number. Both these conventions were successful.

A Triumphant Close to a Great Life

"Well, we will be starting in a little while now."

These were the last words of that noble man, Henry Wallace, of Des Moines, for a few moments later he died as he watched the throngs of men assembling in the First Methodist Church for the closing session of a memorable laymen's convention.

Successful beyond all expectation in its registration, attendance and deep interest, the Des Moines convention had been a source of unbounded delight to Mr. Wallace, who, as chairman of the committee, had worked several months to make the campaign a success. With a registration of 1,925, an attendance at all sessions crowding the largest church auditorium in the city, and a rising tide of interest, the closing session was about to open when, rich in honors, in years and in the affection of a multitude of friends, Mr. Wallace's spirit took its flight as he sat in the front pew of the church. What more strikingly fitting setting could there be for the closing scene of a Christian man's earthly career? It is no wonder that the men were profoundly moved as Mr. Keeler led the great audience in singing, "For all the saints who from their labors rest."

Mr. Wallace would have been eighty years of age on March 19th, but was erect, alert, active to the last moment of his life. He was born in Pennslyvania and went to Iowa in 1863. For a time he was pastor of United Presbyterian churches. Then began his long editorial career as correspondent or editor of several papers. In 1897 he and his sons founded *Wallace's Farmer*, one of the most widely read agricultural papers in the country. The weekly exposition of the International Sunday School lesson in this paper has given Mr. Wallace a great opportunity to speak to Sunday-school leaders, and has inspired many thousands of readers.

Always active in matters affecting the public good, Mr. Wallace became a national figure in the many contests in which he took part in behalf of the farmer and the country. He was appointed by President Roosevelt a member of the Country Life Commission and did a most valuable piece of work. Governor Clarke appointed James Wilson and Henry Wallace to investigate

HENRY WALLACE, L.L.D.

Chairman Des Moines Convention Committee

Died at the Convention, Tuesday Evening, Feb. 22, 1916

agricultural conditions in Europe. The results of this study made a distinct contribution to the subject.

In the midst of all these public and private duties, Mr. Wallace was supremely interested in the spread of Christianity. The country church was much in his thoughts and prayers and plans. The work abroad also appealed to him strongly and he was a trustee of Cairo University at the time of his death. During the convention he pledged a thousand dollars to one of the great interests presented by one of the speakers.

At the convention session the night before he died, the closing speaker had made an appeal for sacrifice in behalf of missions, and he will carry to his last days the thrill of the vigorous hand-clap of Mr. Wallace as he said, "That is the note we must sound and live." The brief messages which Mr. Wallace gave at the beginning of each session were gems of thought, and called the men of Iowa to heroic service.

Hushed and subdued, yet with a profound sense of exaltation, the great audience of men at the convention filed out of the church, inspired in a very unusual way to carry into life the message of the convention and to emulate the example of Mr. Wallace who laid down his life in an hour of splendid service and victory. Thus may it be the favored lot of many other men to work to the limit of capacity to the last minute of life and then go home to God in the midst of triumphant work in behalf of the world.

Resolutions Adopted by Convention

The following resolutions reported by a committee were adopted by the convention:

The Laymen's Missionary Convention, through its committee, hereby expresses to the members of the Wallace family its sympathy in the hour of bereavement.

The late Honorable Henry Wallace included the world in his sympathy and interest. To the commonwealth, he was Iowa's most distinguished citizen. To the church militant, he was a sympathetic teacher and leader. To virile Christian manhood his life is an inspiration and his memory a benediction. To the greatest laymen's convention ever held in the Middle West, he was organizer, devoted leader and beloved presiding officer. The shock of his taking away came as "when a mighty oak falls among the hills." He was the Christian seer and prophet among us and "was not, for God took him."

Mr. Wallace's Funeral

The funeral services of Mr. Wallace were held in the First Methodist Church of Des Moines on February 25. The body lay in state at the church between 12 and 2 o'clock. Dr. Charles P. Proudfit, pastor of the First United Presbyterian Church of Des Moines, of which Mr. Wallace was a member, was in charge of the services and was assisted by Rev. J. F. Jamieson, of the Elmwood United Presbyterian Church, Dr. M. C. McKean, of the Central Presbyterian Church, and Dr. John L. Hillman, of the First Methodist Church.

Addresses were also made by Gov. Clark, of Iowa, ex-Secretary of Agriculture James Wilson, Dr. James McClanahan, president of Assuit College, Egypt, where Mr. Wallace has supported six scholarships for young men preparing for the ministry; Senator Lafayette Young, editor of the Des Moines *Capital;* Harvey Ingham, editor of the Des Moines *Register-Tribune,* and W. C. Williamson, of Clarinda, Iowa.

E. C. Ford, chairman of the publicity committee in Fargo, N. Dak., writes: "This convention is without doubt the greatest thing which has struck the religious life of the Northwest in its entire history. The program was all and more than we had expected. Everyone of the men did us good and added a real part to the effect of the convention."

The Rev. S. H. Littell, of Hankow, China, one of the speakers on Team B, which is attending conventions in the Middle West, writes to his mission board as follows: "The conventions go right along as planned, and the effect is more and more surprising. I never had such experiences in my life. It is a standing wonder to me to see how this method of reaching men—and women, too—succeeds. By the time the third day of the convention arrives, the whole town seems to be afire. But I can't write all I see and feel."

In the Great Northwest

First Ten Conventions Visited by Team A Were Filled with Men and Enthusiasm

Members of Team A, which spoke in the Northwest and on the Pacific Coast, found it difficult to determine which of the ten conventions from Duluth to Portland stood first. Each convention had its outstanding characteristic; some excelled in numbers, others in spiritual power. Every member stating that the convention was probably the greatest event in the religious history of Duluth.

Minneapolis, the larger of the "Twin Cities," received the members of the team with great enthusiasm. The papers gave the convention first-class publicity, and the

OPENING SESSION, FARGO, N. D. CONVENTION

of the team agreed that the ten cities, each the metropolis of its section, had received a new conception of Christian duty and a broadened view of responsibility through the impression left by the great gathering of Christian men.

The team received a most enthusiastic greeting in Duluth. The men of the city expressed their appreciation of the speakers by turning out in large numbers. The day sessions were very well attended, and in the evening the large auditorium of the First Methodist Episcopal Church was crowded to its full capacity. Scores of people were turned away at every evening session. The registered delegates numbered 1,101. Convention leaders, local laymen and ministers were unanimous in preparations for the gathering were splendid. The men of Minneapolis realized that they would have strong competitors for victory in the smaller city of St. Paul. Over 2,000 men were enrolled, and without doubt it was the biggest thing that has struck Minneapolis in many a long day. Both laymen and ministers were delighted over the results of the convention.

More Than 1,600 Men at Dinner

St. Paul had more delegates enrolled than both St. Paul and Minneapolis had six years ago. One of the features of the convention was a banquet in the auditorium, where sixteen hundred men sat down to dinner. It was the biggest thing the team had in the way of a banquet.

The Sunday afternoon meeting in the auditorium was largely attended by both men and women; the day sessions were marked by good attendance and in the evening the Central Presbyterian Church was crowded.

The "biggest little city" of Fargo, N. Dak., fairly outdid itself. The convention opened with a banquet crowding the largest banquet hall in the city, seating 700 men and filling the second largest hall with 300. With a population of a little more than 20,000, Fargo enrolled 1,308 men. One-third of these came from 138 towns and cities outside of Fargo. Furthermore, if it had not been for a severe snowstorm which blocked a train from a neighboring city, at least 100 more would have been present. At the morning and afternoon sessions from 400 to 600 men were in attendance. Fargo men also "did themselves proud" by sending in more than 200 subscriptions for MEN AND MISSIONS, and buying nearly all the literature shipped to the convention.

Four Indians Were Delegates

The team received a cold reception in Billings, Mont., as the thermometer registered 26 below zero when the party reached the city. Water pipes had burst, and the heating systems were incapable of coping with the severe cold. In spite of the unfavorable weather, the Sunday afternoon session started off with a vim, and each succeeding session increased in power and attendance. The Chamber of Commerce entertained the team at luncheon and two of the men made addresses. Four hundred and forty-eight men were registered. One of the unique features of this convention was the presence of four Indians who attended every session.

When the team reached Butte, the temperature had moderated so that the cold did not sting. The newspapers gave splendid publicity. On the day the team reached the city the evening paper appeared with cuts of the "Advance Guard" five inches high across the top of the front page. Even he who ran could read that something big had come to the city. The members of the team had the pleasure of visiting the Leonard Copper Mine, 2,000 feet below the surface. It was a great experience. Every session of the convention gathered momentum, and the closing meeting marked the gathering as one of the greatest religious events in the history of the city. The team was entertained at luncheon by the executive committee of the Butte Club. Over 700 delegates were enrolled.

Enthusiasm in Spokane

It was a delightful surprise to pass from the Montana cold to the more moderate climate of Spokane. While some snow was still falling, it was thawing quite rapidly, and the city was just recovering from a severe winter. There was some opposition to the convention in this city, because the churches were preparing for a series of union revival meetings. On Sunday afternoon the people gathered in large numbers to hear the first speakers. On the following days the sessions increased in enthusiasm, and before the convention closed the leaders were of one mind that the convention was a most excellent preparation for the revival meetings that were soon to begin. Many testified that the convention would stimulate a new interest in religious and civic affairs in Spokane. The Commercial Club of the city entertained the members of the team at luncheon and listened to strong missionary addresses. Six hundred and eighty-seven men were enrolled, which is fifty per cent more than six years ago.

The train carrying the "Advance Guard" of speakers was over ten hours late in arring at Tacoma and Seattle on the opening day of the conventions. The men were able to reach the convention church in Tacoma at 8:30 in the evening, where they found an auditorium crowded with men who had been waiting patiently for an hour. In the vestry of the same church there was a large group of women who did not wish to be left out and who were addressed by two of the speakers. The local leaders of the convention were thoroughly convinced that the men would not attend the day sessions in Tacoma, but the splendid response at both morning and afternoon sessions rebuked their unbelief. More than 1,000 men were registered and many expressions of appreciation greeted the men on their departure from the city.

Reception Was Thrilling

The Seattle convention opened in the largest church auditorium in the city. The

reception given the speakers was thrilling. At the day sessions between 600 and 700 men were present and the gallery was crowded with women. As in other cities, each succeeding session gathered power, and the city was greatly affected by the large gatherings in the evening. The Ranier Club entertained the men at luncheon and listened to addresses. Over 1,000 men were registered.

Portland, Oregon, greeted the team with delightful spring weather. Despite the unprecedented storm which swept over the city, and the "silver thaw" which ruined many trees and blocked traffic for several days, the city of Portland assembled a record-breaking crowd of men in the White Temple. The morning and afternoon sessions brought together from 600 to 1,000 people, and in the evening scores were turned away from the church. The Chamber of Commerce and the Rotary Club both entertained the members of the team and received the addresses with appreciation. The enrolment of men was 2,346. Portland also boosted the subscription list of MEN AND MISSIONS by adding 425 names. In spiritual power, in thoroughness of business management and in the sale of literature, Portland broke all records. The whole city was profoundly moved.

The Southern Conventions

They Demonstrate the Strength, Timeliness and the Acceptability of the Second National Campaign

Lieutenant-Colonel E. W. Halford, U.S.A.

My purpose in life shall include—

1—The adoption of Christ's purpose of world evangelization and world welfare.

2—An earnest effort to win men to Christ by personal testimony and appeal.

3—The adoption of a scriptural standard of giving as well as system in giving.

4—The daily renewal by Bible study and prayer, including the family altar.

In all conventions held in the Southern States the above banner hangs in front of the delegates, and the men present are challenged to accept that much, at least, of "a worthy life program." Many hundreds of men have taken the cards prepared by Dr. D. Clay Lilly, field secretary in charge, not in the way of a recorded pledge, but as a memorandum to keep them in mind of these fundamentals.

The conventions thus far held at date of this writing have been in New Orleans, La.; Jackson, Miss.; Birmingham, Ala.; Atlanta, Ga.; Columbia, S. C.; Greensboro, N. C., and Richmond, Va. From the latter point the team swings backward upon another series of conventions, the concluding meeting to be held at Houston, Texas. It has been my privilege to participate in the first seven.

The outstanding features of the Southern conventions are little, if any, different from what has so distinctively marked the conventions in the North. Each one has some special characteristics, of course; but in the main they demonstrate, as do those in the North, the strength, the timeliness and the acceptability of this second trans-continental visitation of the Laymen's Movement. Now and then a feeble

note is heard to the effect that "the Church is conventioned to death," that "people want to be let alone to attend to the ordinary work of the Church." Then, practically everywhere, as an answer to these "Weary Willies," the registration and attendance far outrun what was seen six years ago, while the earnestness and serious interest of the meetings are profoundly increased, despite the absence of spectacular suppers and dinners, and that in 1910 the campaign had the advantage of novelty and large advertising. In New Orleans the forty-two churches participating registered a total of 1,232 men. At Birmingham the enrolment was 1,226; at Atlanta, 1,006; at Columbia, 2,216; at Greensboro, 1,559, and at Richmond, 1,840.

Strong Ministerial Conferences

Each one of the conventions is worthy special write-up; but the series can be treated only in general terms. The proportion of laymen in all is noticeable, but the ministers are present in full proportion. The special ministerial conferences at the Monday morning sessions in the conventions beginning on Sundays, have been of special strength and value, revealing how universally the Movement has won its way into the confidence of the ordained leaders of the Church.

Some Outstanding Features

The Jackson convention was one of quite unique interest. Unusual heartiness was manifested, and the beautiful little city seemed entirely given up to it.

The Columbia convention broke all records. It was the fifth in actual registration in the whole country, while for the size of the city and considering the population to draw from, it was easily first. The State was organized by counties, and delegates were in attendance from all sections of the commonwealth. This same county organization is continued to care for the follow-up and to repeat the convention in each county seat. Governor Manning warmly welcomed the convention in a fine address, and though the Legislature was in session, remained an interested participant throughout the meeting at which he spoke. One thousand colored men were holding a race conference at the time the convention met, and several of the convention speakers addressed them as well as a number of simultaneous women's meetings, it being impossible to admit women to the convention proper, the very large auditorium being required for the men.

Leaders Chosen as Delegates

With each convention parallel meetings for colored men have been held, and the leading speakers have been heard by thousands of colored citizens.

The day sessions have been well attended, the conventions invariably reaching their climax at the last sessions, although adjournment was never taken before ten o'clock, and sometimes later.

Dr. Capen once spoke to me of the earnest way in which the people of Canada and of the Southern States had, in a sense, been at the front in the work and the results of the Laymen's Movement, and asked whether they were better Christians than were the men of the Northern States. He answered his own question in the negative, of course. But his impression, from personal observation, was that in some way the men in Canada and in the South, although in a full tide of business and industrial life, took time to be religious and were deeply serious in their relation to the Christian Church. This is an impression made upon me from quite an extended observation both in the former and in the present campaign.

The programs in the Southern conventions have been notably strong. The high quality of the platform work, in the North and South alike, has attracted attention and elicited much favorable comment. A deeper note has been sounded and a correspondingly deeper impression made in this 1915-16 series of conventions. The faith, the purpose, the power of Christian men are larger, stronger and more devoted than six years ago. The Laymen's Movement has unquestionably registered deeply, not only in individual life, but in the life of the Church. This is indicated especially in the South by the denominational conferences, to which two afternoons are given. The authorities of the Church are co-operating more effectively than before, and are seriously seeking to fit into their plans and methods the stimulus the conventions produce.

It may be invidious to mention names, but to speak of such men as Bishops Lam-

buth and McDowell of the Methodist Church; Bishops Brattin and Guerry, of the Episcopal Church; W. W. Pinson, secretary of the Methodist Mission Board; Egbert Smith, of the Presbyterian Board; Grant K. Lewis, of the Disciples' Board; John W. Lowe, of the Southern Baptist Board; Prof. J. T. Henderson, of Chattanooga; Worth M. Tippy, of New York; E. M. Poteat, of Furman University; William T. Ellis, of Philadelphia, the well-known traveler, merely as specimens of those who are heard in these conventions, suffice to show that the Movement is able to command the leaders of Christian thought in its service to the Church and to the world.

Executive Secretaries

The names and addresses of executive secretaries for the closing conventions of the campaign, and for the Washington Congress, are given below:

Little Rock, Ark.	Mar. 1- 3, 5	A. W. Dobyns, 701 State Bank Bldg., Little Rock, Ark.
San Diego, Cal.	" 1- 3, 5	Fred L. Burgan, Y. M. C. A., San Diego, Cal.
Columbus, Ohio.	" 1- 3, 5	E. L. McCreery, Y. M. C. A., Columbus, Ohio.
El Paso, Tex.	" 5- 8	Howard B. Durkee, Y. M. C. A., El Paso, Texas.
Oklahoma, Okla.	" 5- 8	E. F. Olinger, Insurance Bldg., Oklahoma, Okla.
Ft. Worth, Tex.	" 8-10, 12	S. J. Brient, Y. M. C. A., Ft. Worth, Tex.
Harrisburg, Pa.	" 12-14	F. B. Everitt, Room 208, No. 8 North Market Square, Harrisburg, Pa.
Houston, Texas.	" 12-15	R. A. Harty, Y. M. C. A., Houston, Texas.
Worcester, Mass.	" 19-21	C. C. Merrill, 318 Day Bldg., Worcester, Mass.
Scranton, Pa.	" 22-24, 26	Wm. F. Gibbons and Benjamin Starr, Y. M. C. A., Scranton, Pa.
Binghamton, N. Y.	" 26-28	W. L. Clapp, Y. M. C. A. Bldg., Binghamton, N. Y.
Syracuse, N. Y.	" 29-31, Apr. 2.	H. B. Fisher and C. M. Keeler, Y. M. C. A., Syracuse, N. Y.
New York, N. Y.	Apr. 9-12	H. F. Laflamme, Room 9025, 1 Madison Ave., New York City. Tel. Gramercy, 2680.
Brooklyn, N. Y.	" 12-14, 16	H. B. Dickson, 820 Real Estate Exchange, 189 Montague St., Brooklyn, N. Y. Tel. Main, 8936.
National Missionary Congress, Washington, D. C.	" 26-30	H. K. Caskey, Y. M. C. A. Building, Washington, D. C., and Laymen's Missionary Movement, 1 Madison Ave., New York City.

An Army of Delegates

Each Convention City Adds a Regiment of Men

The revised figures of paid registered delegates to the conventions of the National Missionary Campaign are as follows:

Chicago	4,556
Buffalo	2,025
Detroit	1,643
Pueblo	444
Pittsburgh	2,712
Denver	738
Topeka	811
Wichita	917
Baltimore	1,611
Philadelphia	1,327
Mitchell	587
Milwaukee	1,134
Portland	922
Boston	2,592
Cincinnati	3,073
Clarksburg	375
Wheeling	948
Manchester	1,267
St. Louis	1,607
Cleveland	2,151
Albany	1,143
Toledo	1,785
Duluth	1,101
New Orleans	1,232
Minneapolis	2,074
St. Paul	1,647
Rochester	1,440
Jackson	350
Fargo	1,308
Reading	1,051
Birmingham	1,266
Atlanta	1,006
Spokane	687
Columbia, S. C.	2,216
Dayton	1,408
Greensboro	1,559
Portland, Ore.	2,346
Decatur	904
Richmond, Va.	1,840
Lexington	1,025
Evansville	811
Des Moines	1,925

Several cities have not yet sent to the headquarters of the campaign the final figures of registered delegates for their conventions. Incomplete figures from some of these cities are as follows:

Billings	450
Newark	2,400
Seattle	1,000
Tacoma	1,100
Butte	700
Davenport	1,200
Sacramento	900
San Francisco	1,700
Indianapolis	1,900
Fresno	1,309
Columbus	1,800
Los Angeles	5,963

Unusual Difficulties Overcome at Decatur

Unusual difficulties were overcome in the organization of the Decatur convention. At the beginning of the work of organization there were misunderstandings of a financial nature and otherwise which threatened to interfere greatly with the success of the convention, but the final session of the executive committee the day after the convention closed indicated that every misunderstanding had been swept away.

The pastor of one of the churches broke down in trying to tell the committee the wonderful things the convention had done for him and his people. He said, "It got hold of my heart more than any other convention I have ever attended."

Another pastor, who had openly opposed the convention, told the executive secretary that he had been converted and the convention had been a great thing for him and his people.

The secretary of the committee states: "I am ashamed of myself that I did not have more faith while I was preparing for it."

A wealthy manufacturer who was a member of the finance committee said, "I believe the convention will be the turning point in the lives of the Christian people of Central Illinois."

Dr. Albert R. Taylor, chairman of the committee, told the other members that he was grateful to God that the chairmanship had been forced upon him.

There seemed to be a unanimous impression that the convention had been the greatest piece of constructive team work that the members of the committee had ever done and of far-reaching benefit to the churches and people in the convention area.

The expenses were kept $346 inside of the budget, and after the payment of all bills a balance of $20 or $25 was left in the treasury.

National Missionary Campaign

1915—1916

Convention Schedule

The dates starred (*) are Sundays

MARCH	
Little Rock, Ark.....	1-3, 5*
San Diego, Cal.....	1-3, 5*
Columbus, Ohio	1-3, 5*
El Paso, Texas.....	*5-8
Oklahoma, Okla.	*5-8
Ft. Worth, Texas.....	8-10, 12*
Harrisburg, Pa.	*12-14
Houston, Texas	*12-15
Worcester, Mass.	*19-21
Scranton, Pa.	22-24, 26*
Binghamton, N. Y.....	*26-28
Syracuse, N. Y.....	29-31, Apr. 2*
APRIL	
New York, N. Y.....	*9-12
Brooklyn, N. Y.....	12-16*

NATIONAL MISSIONARY CONGRESS

Washington, D. C., April 26-30*, 1916.

Editorial Comment

The Laymen's Campaign

Billings next week will for the second time be host to a Laymen's Missionary Movement convention, and it is confidently believed by the local committee that one thousand delegates—twice as many as attended the first convention here six years ago—will be registered.

The convention here is part of a nation-wide campaign consisting of meetings in seventy-five selected cities, culminating in a great national missionary congress at Washington in April, and as the smallest city in the whole country chosen for this purpose, Billings has been signally honored.

The Laymen's Missionary Movement is in two ways perhaps the most significant development of recent years in the religious life of this country. In the first place, as an interdenominational undertaking, embracing most of the evangelical churches of America, it represents a long step forward toward that ideal of church unity which inevitably will be realized in time, at least, in the form of universal co-operation in spreading the gospel of Christianity. In the second place, as an enterprise fostered by laymen and appealing to the men of the

THE CALL FOR RECRUITS *Newark, N. J., Evening Press*

nation to take an active and militant part in the work of the church, it represents perhaps the most dynamic force now at work in the much-needed task of bringing the church and the people into more intimate relationship and making Christian service a vital factor in the every-day life of the average man.

Coming at a period of turmoil when even the most stout-hearted optimists are sometimes tempted to the view that Christianity has failed of its mission to the world, this campaign is peculiarly timely, and in the cities where conventions have already been held it has met a response almost undreamed of. Men are thinking to-day of spiritual matters as they have not thought before in generations, and it is a matter of common knowledge that church attendance by men is steadily increasing.

Complex and various as are the factors which are bringing about this awakening, its significance is too plain to be misunderstood. Out of the chaos into which half the Christian world has been plunged by war is to come, not the downfall, but the renaissance of Christianity. Out of the ashes of sacrifice are to rise new structures, not only political and economic, but moral and religious. A mighty epoch of reconstruction is near at hand, and in it the church, clearer visioned and dedicated anew to its true ideal of social service, is destined to play a vital part. Not necessarily less than in the past a woman's church in a woman's world, it promises to be in the future a man's church in a man's world. Every sign points to a tremendous religious revival, and the Laymen's Missionary Movement is one of the potent agencies now at work laying its foundation.—*Billings (Montana) Gazette.*

Laymen's Missionary Convention

Great emphasis is being laid at the present time on the necessity of church unity. Leaders not only in religious circles, but in secular affairs as well, lament the factional strife that has separated denominations and the unfortunate insistence on credal differences that has often marred the work of the churches.

The Laymen's Missionary Movement convention which will be held in Tacoma, February 9-13, is one of the most notable of recent "get-together movements" on the part of the churches. All the Protestant churches of Tacoma are back of the movement. Delegates from all over Southwest Washington will gather in this city for a four-days' session. Some of the most notable speakers in the country will appear on the program.

The big aim of the Laymen's Movement is to foster and widen the scope of missions both in the foreign and home fields. It proposes to extend a neighborly "do unto others" to the stranger within its gates; to increase church membership, and to promote interest in church activities.—*Tacoma (Washington) Tribune.*

What Will Come to Pass?

Fargo, Moorehead, North Dakota, Northern Minnesota, South Dakota, Montana, and even points farther away, will feel the zeal, the enthusiasm and the inspiration that is being engendered here this week at the great laymen's meetings. The spirit of deep religious fervor is "in the air."

The Laymen's Missionary conventions have much the same effect that was formerly accomplished by "revivals," without the objectionable features. They spur the laggard churchman to a new interest in religion, and this convention cannot help but leave a deep and lasting impression on the moral welfare of the community and of the entire Northwest.

The *Forum* sincerely hopes that as a result, directly or indirectly, of the Laymen's Missionary convention, there will be a house-cleaning of some of the scandalous conditions that are said to exist here. The people of Fargo as a whole believe in clean things. These religious meetings are going to stiffen the moral backbone of the community and there is very liable to be an explosion that will shake the community from center to circumference and wreck some very fine reputations unless some very decided changes come to pass.

"He that hath ears to hear, let him hear."—*Fargo (North Dakota) Forum and Daily Republican.*

F. W. Ramsey, chairman of the Cleveland convention committee, says: "The Cleveland convention was in every way a great success, and I think out of it will come a very important advance in the matter of missionary intelligence and missionary giving in the churches, particularly of Cleveland."

The Democrat and Chronicle

John L. Fort Julius Hecker W. E. Doughty E. W. Miller

FEELING HAPPY OVER THE ROCHESTER CONVENTION

The Panama Congress

The Panama Congress on Christian Work in Latin America opened in the Tivoli Hotel at Panama on the evening of February 10. There were present about 350 representatives of the most prominent evangelical communions of North and Latin America. The address of welcome to the congress was delivered by Senor Ernesto Lefevre, Minister of Foreign Affairs of the Republic of Panama.

On the platform beside the chairman of the congress, Mr. Robert E. Speer, sat Colonel Jay J. Morrow, acting governor of the Canal Zone, and Mr. Willing Spencer, American *chargé d'affaires* of Panama. Dr. John R. Mott responded to the address of welcome, and following this came a brilliant and earnest address delivered in Portuguese by Professor Ernesto Monteverde, of Montevideo, Uruguay, who at the afternoon business session of the congress had been elected president. Señor Monteverde presided at some of the evening sessions, at which there were usually two addresses. At the day sessions, given over largely to discussion, the congress sat as a committee of the whole and Robert E. Speer presided.

The addresses and discussions of the first three days, as indicated by Panama newspapers, show that the best of spirit characterized the proceedings, even when Latin-American conditions were discussed with the greatest frankness.

The evening session of the congress on Sunday, February 13, was presided over by Mr. Eben E. Olcott, treasurer of the Laymen's Missionary Movement.

In addition to Mr. Olcott, the following prominent laymen were among the delegates: C. E. Welch, Fleming H. Revell, and John R. Pepper.

In the congress, which lasted ten days, eight printed reports, each of book-length, which have been in preparation by special commissions during the past two years, were presented to the congress as a basis

for discussion.

The reports which, with corrections, will be published later as a series of volumes, deal with the following phases of Christian work and progress in Latin-America: I, Survey and Occupation; II, Message and Method; III, Education; IV, Literature; V, Women's Work; VI, The Church in the Field; VII, The Home Base; VIII, Co-operation and Unity.

The principle of co-operation was heartily agreed upon and the research work of the congress will be continued and elaborated by a permanent committee. Follow-up conferences will be held during March and April in Lima, Santiago, Buenos Aires, Rio de Janeiro, Cuba and Porto Rico. These regional conferences have instructions from the central congress to endeavor to bring about a scientific organization of religious and social work and an effective co-operation among denominations in each country.

Chairmen of Convention Committees

Strong Men Who are Interested in the Campaign

Foster Copeland

A list of some of the business activities of Foster Copeland, chairman of the General Convention Committee in Columbus, Ohio, indicates that he is unusually active in business as well as in religious and philanthropic work. The members of the Columbus committee believe that he was wisely chosen as their head.

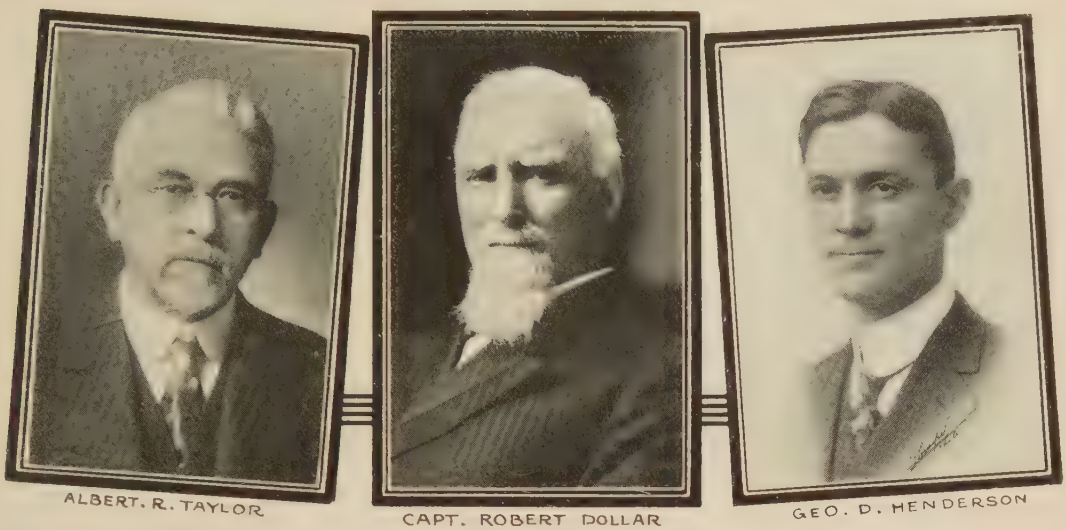
Some of Mr. Copeland's varied activities are as follows: President of the City National Bank; one of the organizers of the H. C. Godman Co.; president of the Columbus Forge & Iron Co.; president of the McIntyre Manufacturing Co.; vice-president of the Hayden-Corbett Chain Co.; vice-president of the Forest Realty Co.; director of the Columbus & Xenia Railway Co.; Columbus Pharmacal Co.; Midland Mutual Life Insurance Co., and Columbus Varnish Co.; treasurer of the Hydraulic Press Co.; trustee of the Teachers' Pension Fund; president of the Columbus Academy and Columbus School for Girls;; treasurer of the Anti-Saloon League of America; treasurer of the Columbus Home for the Aged; trustee of the Associated Charities; trustee of the Children's Hospital, Columbus Young Men's Christian Association, and of the Evangelistic Committee of the Presbyterian Church, U. S. A.

Mr. Copeland began his business career as a messenger boy in his father's office in New York City. He removed to Columbus in 1882.

He is an elder of the Broad Street Presbyterian Church; is treasurer of the benevolences of his church, and also treasurer of the home missions committee of the

FOSTER COPELAND
Columbus, Ohio

STERLING MYER
Houston, Texas



Decatur, Ill. San Francisco, Cal. Little Rock, Ark.

synod. In his church he is the teacher of a men's Bible class of two hundred members. In all his Christian activities he is a fine example of that growing number of keen, successful business men who put first the things of the Kingdom. In conversation, he has intimated that were it a question of his having to give up either the presidency of his bank or the teaching of his Bible class, the bank presidency would be the one to go.

Sterling Myer

Although a young man, Sterling Myer, chairman of the executive committee of the Houston, Texas, convention, has proved his ability as a business and professional man by his success in many enterprises. He is a member of the law firm of Hunt, Myer & Teagle. This firm has built up one of the largest practises in Texas. Mr. Myer is president of a real estate improvement company which established one of the most attractive residential additions to the city of Houston. He is president and director of several other business and commercial enterprises.

Mr. Myer is recognized as a leader for "purity and progress in politics." Houston claims to have one of the cleanest and most progressive municipal governments of the South. The Mayor, Benjamin Campbell, was formerly a member of Mr. Myer's law firm, and as an active member of the campaign committee, Mr. Myer rendered great service in helping to elect his former partner.

Mr. Myer is a vestryman of Christ Episcopal Church of Houston and secretary of the parish. He is giving time, money and energy to the organization of the convention.

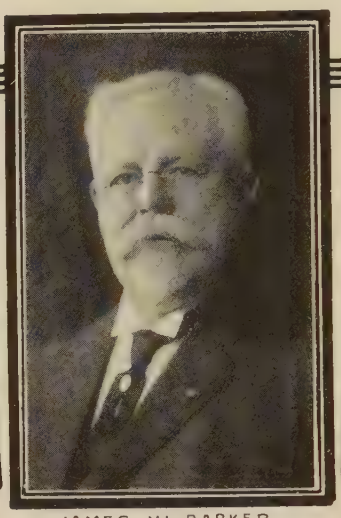
Albert R. Taylor

Albert R. Taylor, president emeritus and acting president of James Milliken University, Decatur, Ill., was chairman of the executive committee for the Central Illinois convention, held in Decatur.

Mr. Taylor was president of the State Normal School of Kansas from 1882-1901, and of James Milliken University from 1901-1913. He was also president of the National Council of Education in 1899, and is a life director of the National Education Association. Mr. Taylor is the author of "Civil Government in Kansas," "The Study of the Child," "Among Ourselves," and joint author of "Apple Blossoms" and "Government of the State and Nation."

For twenty-five years Mr. Taylor has been active in the synods and general assembly of the Presbyterian Church. He was moderator of the Synod of Illinois for one year. He is an elder in the Second Presbyterian Church of Decatur, a member of the National Council of the Presby-

Spokane, Wash.



Harrisburg, Pa.

Scranton, Pa.

terian Brotherhood, chairman of the Committee on Brotherhood for the State of Illinois, and a member of the board of directors of McCormick Theological Seminary.

Captain Robert Dollar

For more than thirty years Captain Robert Dollar, chairman of the General Committee of the Bay Cities Laymen's Missionary Convention, held in San Francisco, has been one of San Francisco's most prominent business men. He is president of the Dollar Steamship Company, which operates a line of boats between San Francisco and the Orient. He was one of four men called to Washington by President Wilson to consider with the President and his advisers questions in connection with the Seamen's Bill.

Captain Dollar is an elder in the First Presbyterian Church of Alameda, and has always shown great interest in civic and religious matters. In spite of his many big business interests he has found time to accept the chairmanship of the Bay Cities convention.

George D. Henderson

George D. Henderson, the chairman of the Little Rock convention committee, is a member of the law firm of Kinsworthy & Henderson, of Little Rock, and is connected with the legal department of the St. Louis, Iron Mountain and Southern Railroad. He stands high in the legal profession throughout Arkansas.

Mr. Henderson is a member of the First Christian Church of Little Rock and superintendent of the Bible School of that church.

George W. Sommer

It was largely due to the efficient leadership of George W. Sommer that the Washington State Prohibition Campaign of 1914 was a success. Mr. Sommer's prominence as chairman of the Prohibition Campaign Committee of One Hundred and manager of the campaign made him the logical selection for chairman of the Spokane Laymen's convention committee.

Mr. Sommer is a prominent lawyer of Spokane, president of the Inter-Church Council of the city, an elder of the First Presbyterian Church, and a leader in the work of civic reform in the State of Washington.

James W. Barker

The business interests of James W. Barker, chairman of the Harrisburg convention committee, cover the whole eastern part of the United States as far south as Virginia. Mr. Barker has been in the wholesale grain and milling business since 1878, first in New York City, where he was a member of the Produce Exchange, and in Harrisburg since 1890. He has

been actively identified with all the business interests of Harrisburg since he took up his residence in that city.

His church affiliation has been with the Stephens Memorial Methodist Episcopal Church for thirteen years. He was president of the Dauphin County Sunday School Association for five years and president of the Teacher Training Alumni Association of Pennsylvania for two years. Mr. Barker has been for many years closely identified with every church movement in the city of Harrisburg.

Willlam Hand

When Northeastern Pennsylvania, which has enjoyed a Billy Sunday Evangelistic Campaign in its two principal cities—Scranton and Wilkes-Barre—came to choose a chairman for the Scranton Laymen's convention, the committee turned to Mr. William J. Hand, who was the president of the Lackawanna Valley Evangelistic Association during the seven weeks' revival services in Scranton.

Mr. Hand is now the active partner in the law firm of Alfred and W. J. Hand. He is a member of the bar of the Supreme Court of the United States, and his practise embraces the highest courts of the State and Nation. He is president of the American Chair Manufacturing Company, and an officer and director of several other industrial corporations. Mr. Hand has also served as a member of the Common Council and the school board of Scranton.

As a member of the First Presbyterian Church of his city, Mr. Hand holds the positions of elder, clerk of session and superintendent of the Sunday-school. In the Presbytery of Lackawanna he is a member of the executive committee on work among people of foreign speech, and has served as a commissioner to the General Assembly of the Presbyterian Church, last year being a member of its committee on foreign missions. In 1915 he was made vice-moderator of the Synod of Pennsylvania. He was for two years president of the Scranton Young Men's Christian Association, and has continued to serve as director for twenty-five years. He assisted in the organization and served as director of the first rescue mission in the same city.

A Redeemed Society and Real Brotherhood

Two Urgent Tasks of America's Christianity

Dr. Charles L. Thompson

The most serious challenge to our gospel is not as to doctrine. The critical question which this weary world is asking is: "Has your gospel power to install brotherhood on this raging planet?"

It is the question intoned to-day in the thunders of a thousand guns; the question before which men's hearts fail them and men's faith gets unsteady. And it must be answered. Unless the gospel can speak the answer, it seems as if the ages would be everlastingly silent.

What is at stake? Not your church, nor mine, but the eternal hopes of mankind.

The Social Order

The first duty which to-day emphasizes is to socialize our gospel. For ours is a religion of society. God and one man can make any other religion. It takes God and two men to make ours. I abate nothing of the evangelism which concerns personal salvation. God and one man is still and always the great imperative, but the gospel tells us how to be on good terms with each other.

I am not suggesting an easy line of advance. Like the fight in the Balkans, it is full of mountains. How best to apply our gospel to the variant and conflicting social conditions—this is a problem for gray matter as well as warm blood. But the very difficulty of it is its allurement and inspiration. The world groans for it—is rocked as by an earthquake on account of it. O! for power to stop the clashing of contending classes, the reek and welter of

social antagonism, and to substitute therefore the democracy of the Kingdom of God where each man's good shall be all men's rule.

There is no time here to say how the gospel shall be socialized. The main thing is for the Church to recognize the call, to stress the occasion with clear vision and concerted action and to dissociate our program from merely humanitarian or materialistic emphasis, to see that social conditions are subjected to spiritual forces.

Take the case of your city. You will not win by divided ranks. The solution of social problems transcends all sectarian questions. You will not save society denominationally, because it cannot be saved in segments. The uplift must be a common one by the loosing of spiritual force.

The Stranger

The next new occasion that teaches the new duty is to Americanize the stranger within our gates. You have shown not only the need and the opportunity; you have shown how to meet them. The foreigner is not truly Americanized by teaching him to read the constitution. That is essential. But to be a full-fledged American is to imbibe the spirit of our country's life. That spirit is reverent toward God and Christian toward men. Put the impress of our schools and our Christianity on the incoming peoples and you need not fear the source whence they come. It will be easier to make a good Methodist out of a Slav or an Italian than out of a Scotchman. And as to Presbyterians, we have so much Scotch-Irish that a little infusion of Bohemian might have a lubricating effect. We need the broader base; we shall be all the richer and stronger for it.

Perhaps, at last, there will be built here the ultimate man, made strong and mighty by every good element of the human race.

The World-wide Social Need

How It is to be Met by a World-wide Program

Harry F. Ward, Professor of Social Religion, Boston University

The missionary faces the same social problems that confront the preacher in this country. He must deal with famine, pestilence and massacre, just as the preacher at home must deal with poverty, disease and industrial warfare.

The Same Conflict the World Over

The conflict between Christianity and civilization is waged the world over. It began when the Law-givers and Prophets, Jesus and the Apostles, challenged the evils of ancient civilization. Now that the modern world, with all its terrible efficiency, has organized some of these same old evils, the followers of Jesus must continue the fight against them. Now that Western civilization is carrying back these old evils, intensified, to lands where missionaries are working, it is high time that the church mobilized all its forces to move upon the common foes.

The New Missionary Vision

The early missionary movement was inspired by a compassion to save men who were dying in darkness. To this motive modern missions adds an equally intense compassion to save a dying world. The world over the human race is being wasted away with poverty and disease and vice; the world over, it is destroying itself with hatred and strife. Unless its organized life be saved from these deadly foes, the race dies out in darkness.

The World Program

None of our great social evils can be met without a world-wide program. The race cannot be saved from the horrors of warfare without a world-wide organization strong enough to restrain any mad nation from running amuck. The race cannot be saved from the destruction of sex disease except the campaign for social purity be carried to all peoples. The white slave traffic is international and inter-racial—it must be met by a world-wide effort. One nation cannot be saved from the effect of industrial conditions that weaken the life of its people if it is left exposed to com-

petition with other races and nations of lower standards. What will become of our American standard of living if we must compete with the millions of China, organized for industry on the basis of cheap child- and woman-labor? If the world is to be saved, we must save it from God's viewpoint and call it a world-wide brotherhood.

Christianity Alone Has an Adequate Program

Christianity is the only religion which has a social ideal and program along with the dynamic to carry it out. The international labor movement is the only other organized effort that has a world-wide goal. It has not yet touched as many peoples as the missionary movement, and unless it get the Christian dynamic, its vision will fail and its faith falter. The challenge of the world-wide social need to every Christian is to get a faith big enough to believe that the life of God can be made real on earth in the world-wide brotherhood of man, a faith strong enough to carry men through the long tasks that have to be done before the Christian civilization can be accomplished.

Our Attitude Toward South America

Extract from an Address by Bishop L. L. Kinsolving

South America is the elder sister of North America. Long before the first Churchman sailed the waters of the James, long before the Pilgrim Fathers dreamed of the Mayflower, before the first Swede settled in Delaware, or the first Dutchman in New York, there were thriving towns and trading posts from Panama down the west coast, from Cape St. Roque down the Atlantic literally as far as Buenos Aires. There was the Spanish civilization planted. It was not decadent civilization, for at that period the Spanish soldiery were the first soldiers of Europe. The Portuguese who settled Brazil, which is about half the South American continent, were at that time the path-finders of the seas. So with a half-century start of us, in a wide continent with every variety of topography, in the best watered section of this earth's surface, where great rivers afford mains of commerce to the ships of the world, they began their task of dominating a wilderness.

The Challenge of Need

The imperious spiritual need of South America is implied in its spiritual barrenness. As we look to-day we see a country commercially, industrially, governmentally, educationally and religiously, admittedly inferior in its progress to that which has been attained on the northern half of the American Continent.

That contrast presents a challenge. In meeting this challenge one great truth should be safeguarded, namely the truth enunciated by our Lord in his prayer, "As Thou, Father art in me, and I in them, that they may be one in Us," a prayer for his followers of every name, who confess the one name of Christ as the Crucified and the one Mediator between God and man. Whatever may be the defects of the dominant church in South America as is seen to-day from the Texan Rio Grande to the Tierra del Fuego, the great forces represented by the missionary should undertake their high task in the South American Continent with sympathy for all that has been done, as well as frank confession of all that has been left undone for the moral uplift of those peoples. They should approach that task in the spirit of highest diplomacy, appealing to the best traditions of the Spanish and the Portuguese races, avoiding any apparent purpose of Americanizing them, but bidding them in Christ's name to stand in the strength of their finest traditions, and be better Brazilians, better Argentines, better Chileans, better South Americans in the liberty wherewith Christ made them free.

A Constructive Program Needed

The work should be constructive rather than critical. These republics should be sown with the Bible, the word of God, the

fountain of truth, and of religious and civic liberty. Churches should be planted and groups gathered everywhere, who may look into the face of the Christ, the one source of personal purity and spiritual power. Thus a new moral atmosphere will be created throughout the length and breadth of that great continent, in which the national sins of to-day can no longer live, the wide prevailing sensuality, which is appalling, the spirit of gambling everywhere prevalent, the dark ignorance as to God and Christ, the Way, manifestly the only way, the Truth, manifestly the complete truth, and the Life, manifestly the eternal life of men everywhere.

We missionaries the wide world over, wherever souls lie in darkness, in Latin America as well as in the pagan regions of the earth, shall work for that yet far-distant day when according to Christ's prayer, other paramount and absorbing claims shall have been forgotten in that unity for which the great High Priest prayed.

The Unity of Missions

R. B. Eleazer

Time was when people may have felt justified in making a distinction between home and foreign missions; but in this day, when the world has become merely a great neighborhood, there remains no room for such a distinction. With people from other lands flocking to our shores at the rate of a million a year, foreign missions must be recognized as a vital factor in the future welfare of our own country, in so far as it affects favorably the life and ideals of the lands from which these millions come to mingle with and become a part of our own civilization. What we do for them, in a very direct way we are doing for ourselves.

This fact is further emphasized in these latter days by the multiplicity and closeness of international relationships. Japan, coming rapidly to the front as a world power, will inevitably find its interests conflicting with those of the nations of the West, notably with those of the United States. How these differences shall be met and adjusted, whether in the spirit of mutual forbearance and brotherhood, or in that of utter selfishness and brute force, will be determined largely by the degree in which Christian nations in the meantime, through the agency of missions, communicate to Japan the spirit of Christ. China, fast developing national consciousness, and soon to come into its own as one of the greatest nations on the globe, will be a powerful factor in world affairs, whether for good or ill it is for Christian missions to determine. So far as we can judge by present indications, we can speedily make China Christian if we will. If we do not, we may prepare to pay the penalty when a great and capable nation, numbering one-fourth of the human race, projects its four hundred millions of heathen into the currents of the world's life. Then, if not before, we shall realize the significance to ourselves and our own of what we to-day are doing or neglecting to do for China under the name of foreign missions.

By exactly the same line of argument, it is equally clear that home missions, so-called, is at the same time no less a foreign mission agency. The impact of our civilization upon the heathen world will be a power for good precisely in proportion as it is truly a Christian civilization. Christendom may preach Christianity to the heathen world all it will; but if it practises something else, there is small chance that its preaching will be given much heed. It cannot do effective missionary work abroad unless it is struggling at home toward the ideal of the Kingdom of God.

There is a further consideration of great significance in the fact that, of those who come to us from other lands there is a constant homeward-going stream of three hundred thousand annually. This is fifteen times as many as all the foreign missionaries at work in mission lands. What a factor in world evangelization would be these three hundred thousand returning immigrants could we but touch and Christianize them while among us!

From every standpoint it is clear, therefore, that if ever there was a line of demarcation between home and foreign missions, the line has now been obliterated and may well be forgotten, except as a matter of convenience.

The Integrity of Japan

What an American Doctor Thinks About It

Rudolph B. Teusler, M.D.,
Head of St. Luke's International Hospital, Tokyo

For many years America has been Japan's warmest friend, and thus freely acknowledged by them, but of late have come suspicion, misunderstanding, and, on America's part, several overt acts which have somewhat estranged Japan and introduced serious international friction where none was necessary or desirable. Newspapers seeking sensationalism and giving space to the most extraordinary and reckless assertions regarding Japan have created an atmosphere of doubt and distrust that is not only most deplorable, but highly dangerous to the peace of both countries.

Causes of Irritation

Such things as the following are bound to estrange Japan and injure her friendship for us: The proposition to neutralize the Manchurian railways without consulting the wishes of Japan and Russia; excluding Japan from the Four-Power Loan to China; President Roosevelt's policy that "America must dominate the Pacific," the California anti-alien land law, and last, the nonsense published in many of the American papers last spring and early summer that Japan, taking advantage of the European situation, was about to annex China, close the much discussed "open door," and sit down to digest the whole meal in complacent ease, unless we interfered and stopped it. The false stories and reports sent out from Peking, inspired by a well-known group there and in Shanghai, were given much credence, and yet living in the East we knew full well that this was but an organized attempt emanating from Peking to mislead and befool the American people, and, if possible, to cause trouble between Japan and America.

The Justice of Japan's Cause

With the signing of the treaties last May, the general public realized that Japan asked nothing more than she had a full right to request, and that in fact her promise to return Tsing Tau was but an added proof of her desire to preserve the integrity of China and uphold the policy of the open door.

The partitioning of China would be as dangerous to Japan as to us, and the recent treaties are a distinct safeguard against this. The treaty of South Manchuria and Eastern Inner Mongolia is nothing more than the fulfilment of normal conditions, the result of the Portsmouth treaty between Russia and Japan. The Shantung treaty is the result of the present war, and not only is it justifiable, but it includes the return of Tsing Tau to China, which is more than Germany, France, Russia or England has yet done with any ports or territory they have seized from China. The stipulation that China allow no country to possess harbor or territory in Fukien Province is absolutely justified when we remember that the Japanese island of Formosa is immediately across the straits and that Japan could not tolerate any other country commanding those waters.

A Plea for Correct Judgments

Japan's policy of a Monroe Doctrine in the Far East will do more than has ever yet been done to preserve the integrity of China, and yet when she was creating the instrument by which this integrity could be maintained, she received from the American people for the most part only suspicion, veiled hints, and in some instances open abuse. Is it any wonder that Japan's friendship has somewhat cooled? Anyone who doubts the rights of Japan in the recent treaties with China need only take a map of China, a copy of the concessions and a little common sense and his doubts will be promptly dispelled.

In spite of repeated assurances from the Premier Count Okuma last winter, America would not believe. With nations, as with individuals, suspicion and friendship are incompatible, and we in America must learn to control our imagination and stop giving credence to every anti-Japanese story or statement we come across. At least let us give Japan the benefit of the

doubt and await proof before believing. The story of her international life until the present entitles her to this much. All the stories we constantly hear in America of Japanese dishonesty as a national characteristic are based upon insufficient observation and evidence, or more frequently are merely exaggerated rumors of some isolated personal experience which can be duplicated in any country and amongst any people.

I have lived in Japan for sixteen years in close contact with every class of its people, and I am positive in stating that there is no more dishonesty in Japan than in America, and in some ways there is less. The friendship of the Japanese is loyal and true, and their sense of honor and integrity highly developed.

The Life that Counts

The Things That Make Their Mark on the World

E. W. Halford

Is it a worthy ambition and purpose to make a life that will count and leave a mark upon the world? This depends on the motive. If the ambition is based upon a desire for personal renown it is unworthy, and in the last analysis must fail. History is full of examples where such vaulting ambition has developed itself.

"Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time."

If history be philosophy teaching by example, it is worth while to consider how many men relatively have succeeded in living sublimely, according to this standard.

The names are very few, and they cluster about certain immutable and inescapable principles. Some men seek immortality in materialities. How many monuments are builded to such men? If any, as a rule, they build them themselves. Such men may have a vogue for a period, but "the tooth of time" gnaws their reputation away as it causes their monuments to crumble and decay. Shakespeare said of Cæsar—any Cæsar:

"Imperial Cæsar, dead and turned to clay,
Might stop a hole to keep the winds away."

The mummy of Rameses is ground up to make paint. "How prudently most men creep into nameless graves, while now and then one or two forget themselves into immortality."

A half-dozen names only of the great ones are left in the records of the first few thousands of years of human history, although many less conspicuous than they have lived worthily. Later, and contemporaneous history as well, hold only the names of those who have based the expression of their lives upon certain principles that may be summed up in three "S's"—Surrender, Service, Sacrifice.

Surrender

Surrender to the point of complete obedience is not only the organ and measure of the spiritual life, but of all life—business, professional, social. Nature yields her innermost secrets to those only who enter into the fullest surrender: That is a universal law in every realm and phase of life.

Service

Service for others is equally a universal law. Success comes out of service not to one's self, but for others. Business must express itself in terms of service if it is to be successful. "I am among you as one that serveth" is the expression of fundamental philosophy.

Sacrifice

Service to the point and with the passion of sacrifice is also universally essential. Unless there is in it the element of sacrifice, no service can have life in it. The measure of success, not in making a living, but in making a life, that the depth of the mark that will be left upon the world will depend upon life being linked with the highest and noblest aims and purposes. Such sacrifice brought forth Punch's great tribute to the Scottish weaver boy, when from Africa his body was borne into Great Britain's Valhalla:

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known:
He lived and died for good: be this his fame,
Let marble crumble: this is Livingstone."

MEN AND MISSIONS

Vol. 7 NEW YORK, APRIL, 1916 No. 8

National Missionary Congress

Memorial Continental Hall

Washington, D.C., April 26-30, 1916

A Survey of Achievement

The most inspiring period of missionary development in history.

A new spirit of brotherhood among Christian men.

Missionary gifts increased more in nine years than in previous ninety years.

Two National Campaigns with a registration of 175,000 men.

Between two and three thousand conferences and conventions held by the Movement in ten years.

Thousands of laymen called out into active service in the Church.

A Council of War

To review the victories won.

To discover and remove the causes of defeat or partial success.

To provide adequate leadership for the Movement.

To plan for the future.

To inspire the leaders with vision and purpose.

A Summons to Advance

A call to fuller obedience to the will of God.

An appeal to undertake the program of Christ with intelligence and sacrifice.

A challenge to carry the message of the Movement to the unreached areas of American life.

A fresh call to all men to enlist for world service.

Underwood & Underwood

PRESIDENT WOODROW WILSON

The President has signified his intention to be present at the opening session of the National Missionary Congress on Wednesday evening, April 26.